THE Hindu Message

A Weekly Review of Indian and World-Problems from the Hindu Standpoint.

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THE HINDU MESSAGE stands for

(1) Self-Government for India within the British Commonwealth,

(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,

(3) Education of the Hindus as an integral part of the Indian Nation,

(4) Advancement of Material Prosperity on a spiritual basis and

(5) Dissemination of pure Hindu Culture.

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A Vision of India.

THE INDIAN POLITY

BY K. S. RAMASWAMI SASTRI, B.A., B.L.,

What holy thoughts in Indian minds awake
At thought of six and fifty kingdoms pure
Where saint-like kings did prosperous peace ensure
And did as tax from their glad subjects take
One sixth of yield. The holy law to break
They never dared or liked; the subtle lure
Of wealth or power or fame could not allure
Their hearts to ill and people's good forsake.
From day's bright star was born one holy line;
One from th' ambrosial god of night arose;
There shone besides here other lines of kings.
Through deepening darkness of the past doth shine
Their sacred fame with quenchless crescent glows
And guidance to the waiting future brings.

The health of the Mahatmaji is fast recovering its normal state—so much so that Col. Maddock has thought it not necessary to issue any more bulletins. So far all is well that ends well. If only remains now for the Government to release the Mahatmaji immediately and thus allay the anxiety of the Public. It will be a monstrous blunder if the Governmen- fails to utilise this opportunity to display its statemant ship.

***

Our readers may be interested to go throug the lecture on "Acute Appendicitis" extracted elsewhere in this issue and learn the terrible nature of the desease that was almost sure of carrying away "the greatest soul of the world" in its grip but for the timely and bold intervention of Col. Maddock.

***

After all the Labour Party has assumed the reins of Government in Great Britain. This is the first time in history that Labour finds itself in the Seat of Power and we learn that Sir Sydney Oliver is appointed as the Secretary of State for India. Not much is known of him except that he is a Fabian and a man of wide administrative experience. Time alone can show how he tackles Indian problems.

Great Thoughts.

Be true of thy friend. Never speak of his faults to another, to show thy own discrimination; but open them all to him, with candour and true gentleness; forgive all his errors and his sins, be they ever so many; but do not excuse the slightest deviation from rectitude. Never forbear to dissent from a false opinion, or a wrong practice, from mistaken motives of kindness; nor seek thus to have thy own weaknesses sustained; for these things cannot be done without injury to the soul.

Events of the Week

It is plain that all is not well with the frontier region. It has been one of the weakest spots in the mighty British Empire. And it has become somewhat of a fad with military diplomats to cry "Wolf', even on the slightest ruffle at the outskirts of the Indo-Afghan boundary. At one time it is the Russian Menace ; at another time it is the Pan-Islamic scare; now it is the Amir himself. The Government of India, in spite of its enormous military strength, is always panicky about the North-Western Frontier, and the phantom of an invasion down the Khyber Pass is constantly silting on the fevered brains of the Olympians at Simla.

* * *

For some days past military experts, and sensation-mongers have been looking forward for the clouds to burst in the North-Western corner. For what little knowledge we possess of the actual state of affairs in those territories, we are obliged to the British Press. It is somewhat of a tragic comedy that while the British papers are so full of Afghanistan and her relations with India, the people of this country, who are directly affected in all respects by these frontier troubles, are kept entirely in the dark as to what is really happening between the two Governments. The Sphinxlike attitude of the Government of India could be explained only by their apprehension that, their Afghan policy may not be—as surely it would not be—received with anything but grave disapproval and consternation on the part of the Indian Muslims and their Hindu compatriots.

* * *

Newspaper articles advocating not one single but several conflicting lines of action in dealing with the situation, have been appearing in the British Press. Perhaps the Afghan Bogey is the 'talk' of the hour in British Political circles and in the Foreign Diplomatic circles. The rumour that it finds a place in the King's speech and the consequent reference to the question by Mr. Ramsay Macdonald in his famous Albert Hall speech, wherein he has indicated the policy of the future Labour Government he is expected to form, have raised the Afghan Problem to a degree of importance which could be scarcely passed over without raising grave apprehensions, in the minds of His Majesty's Indian subjects.

* * *

Papers like the 'Daily Mail' and the 'Daily Chronicle' with their Lloyd Georgian leanings proclaim that the Amir must be taught a lesson to realise what it costs to harbour murderers against the weight of the British arm. Even Sir Hamilton Grant professing intense friendship with His Majesty the Amir, contributing an article to the press, laments that the situation is intolerable and raises a cry for blood, while papers like the 'Manchester Guardian' credited with sobriety of judgment and liberality of views have recognized the fact that if they have to live on terms of friendship with the Afghan it could be rendered possible only on the recognition of his Independence, on the part of the British Government.

* * *

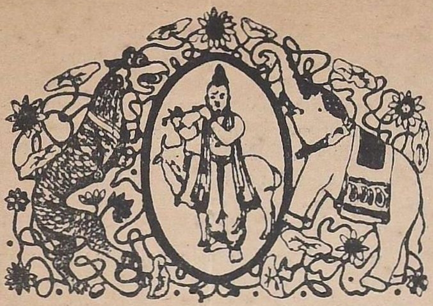
It would seem—as any careful reader of the several conflicting and alarming news, we have been furnished with by the British papers and through Reuter's filtering agency, could easily gather—that this new trouble that is brewing in the Hindukush regions is after all due to the Britisher's self-seeking. They sought for trouble and they have found it ; for the Amir is not one who would force trouble on anybody, nor would he keep quiescent when it is forced on him. It could be truly said of him : "They have found a Tartar in him." The ostensible reason for the strained relations between the Afghan and Indian Governments is that the Amir has not been able to hand over to the myrmidons of British Justice, the culprits who are alleged to have escaped and found shelter in the Afghan tracts, after committing murderous ravages in British lands. In spite of the fact that the Amir has assured that he is trying his best to effect the capture of the offenders, the British Government is not willing to trust his "bona-fides" and falling foul of an ally with whom they had entered into a solemn treaty of alliance, after a long-drawn series of negotiations, recognising his absolute independence, in all respects, including the entering into friendly relations with foreign powers, is now trying to join issue with him for such a frivolous reason as the one stated above.

* * *

But that there are more diplomatic intrigues behind all this cry of the Amir's barbarity and his unfitness to be recognized as an equal independent ally, it would be plain even to the most superficial observer of British Foreign Policy—especially in the matter of their relations with powerful Muslim Powers who have forced their way towards recognition as Independent Nations. We are obliged to Mr. H. N. Brailsford of the Labour Party for letting the truth out and given a fair warning to all those whom it may concern, that the real reason for raising the Afghan bogey is after all not so simple as the mere harbouring of a few miscreants in Afghan territories, but something more deep and far-reaching in its consequences. The Anglo-Afghan treaty we have referred to above is about to expire. During these three years the treaty has been in force, the present enlightened ruler of Afghanistan has developed her position in international affairs, to one of intense diplomatic activity. He has entertained foreign legations at the capital city of Kabul ; and Afghan envoys are present tn European centres. But the Britisher's antipathy for Russian agents at Kabul has been so long ingrained in him, that he could not view with ease the presence of a Russian legation at Kabul. Consequently the British Government now on the eve of the expiry of the Anglo-Afghan treaty of 1921, try to revoke their recognition of Afghan independence, in case the Amir continues his present friendly overtures with Russia. That is in fact the correct diagnosis of the whole situation, which Mr. H. N. Brailsford has made. His article in the "New Leader" must serve as an eye-opener to such of those as had been led into the blind belief that the British were the martyrs in the whole affair.

* * *

What should be our attitude at this juncture! The duty of the Indian Public in the present critical state of affairs is plain and would bear any amount of emphatic reiteration. The Government of India should be made to clearly understand that in all this mad venture in the furtherance of British imperialistic fetishes they should have absolutely no hand. Not one single Indian troop nor one single copper coin from Indian finances could be utilised for what is regarded as the safe-guarding of British interests in Afghanistan. The British interests and Indian interests are not in this instance identical, and Indian interests lie in the direction of having a strong powerful and sympathetic neighbour in His Majesty the Amir. If British interests on the contrary, would be served by curtailing the independence of Afghanistan and trying to disintegrate her newly built up Nationalism and international position, then surely such interests are bound to conflict with those of this country striving for her freedom It may suit Britain with her craze for domination over foreign lands to capture arms and ammunitions bound for Afghanistan and parade her military and aerial strength by making a show of their movements. But India, with her seventy millions of Muslim citizens, and the twenty three millions of Hindus who have everything in common with them, cannot quietly pass over any grievous wrongs that the British Government in the consciousness of its strength might choose to inflict on a neighbouring and friendly Muslim power whose growing strength is sure to help this country also in the attainment of her National ideals. That is a position which the British Government both here and at Home must be clearly made to understand.



The Hindu Message

Marriage and Population.

Two problems in regard to population have clearly become acute in European countries. *First*, there is a great and growing increase of numbers, *on the whole*, in the population of every country. *Secondly*, there is a rapid and alarming dwindling of numbers in the more desirable, intelligent, and active-minded sections of the population, and a more than correspondingly rapid increase of population in the lower ranks forming the proletariat. As regards Great Britain at least, the first problem cannot become perilously urgent for some centuries to come, and certainly there is no immediate cause for anxiety. Its colonies are numerous and world-wide, with immense areas for development, while their aboriginal inhabitants are disappearing or already extinct. Hence, a perpetual stream of emigrants is flowing into these "vacant" regions or continents, they have all also adopted a determined policy of excluding all coloured emigrants, so-called, and even re-patriating Indian and other labourers with their families formerly taken or attracted thither by tempting offers of prosperous residence and prospective occupational rights of various kinds. Every Colony and Dominion has now adopted the policy of working up towards having an exclusively white population. Hence, taking the white peoples as a whole, we may be sure that there is at present no chance of their encountering the danger of a failure of numbers such as is apt to arise only where man is unable to satisfy the instincts implanted in him by nature and so fails to maintain his normal rate of growth. But, we are told that there is a reasonable ground for apprehension that, as in the ancient Roman Empire, so in Europe today, civilisation tends to develop ideas of honor or freedom, especially among the higher elements of the population, which tends to curb those instincts and thereby to check the growth of population. "The problem," says Professor Bertrand Russell, "is one which applies to the whole of western civilisation." We shall show how the Indian Dharmic civilisation avoids the problem altogether, and brings about such an inseparable association between the ideas of honor and freedom and the benefits of the home life created by the practice of the institutions of marriage and the family that all classes, castes, and conditions of men feel that they gain thereby every thing valuable both here and in the future life beyond death.

Let us first inquire what changes have occurred in Western ideas of marriage as a result of the new developments in civilisation. Professor Bertrand Russell says:—"Mutual liberty, which is now demanded, is making the old form of marriage impossible. But a new form, which shall be equally a good vehicle for instinct, and an equal help to spiritual growth, has not yet been developed." Professor Russell explains that, while modern women hanker after preserving their own freedom and individuality, "the wish for mastery is an ingredient in most men's sexual passions, especially in those which are strong and serious." The consequences are stated as follows:—"The clash of these opposing moods makes all mingling of personalities impossible; the man and woman remain hard, separate units, continue asking themselves whether anything of value to themselves is resulting from the union. The effect is that relations tend to become temporary, a pleasure rather than the satisfaction of a profound need, an excitement not an attainment." Even apart from this unpleasant and unnatural state of things, we learn from various recent works on the subject (such as Newsholme's Declining Birth-Rate) that the practice of new ideas has had various important consequences, viz., 1. the reduction of the marriage-rate in its proportion to population; 2. postponement of marriages to a later stage in life; 3. decrease in the proportion of the female population which is of child-bearing age, &c. Furthermore, the very prosperity that Europe has derived from the exploitation of the other continents and races of the earth has brought with it evils of various kinds, which have helped to augment the tendencies to a reduction of the birth-rate. *First*, increased nutrition and habits of luxurious living generally result in reducing the child-bearing fecundity. *Secondly*, the larger opportunities now available for a life of intellectual communion and for female emancipation from all the burdensome demands of home life also help in bringing about a reduction in the rate of growth of population. *Thirdly*, the testimony of experienced medical men shows how widespread is the use of artificial means for the prevention of conception. *Fourthly*, the influence of the Christian Religion has tended to decline generally in Protestant countries, and hence those standards of ethical and altruistic life which made men and women bear cheerfully the responsibilities and burdens of family life have increasingly tended to disappear at the present day. *Fifthly*, modern education in science and new knowledge of all kinds helps to develop social and political ambitions and activities and also to bring about a decline in religious faith and even in the accepted rules and maxims of right conduct.

There is a universal agreement among intelligent men that all these results are *specially* felt among the higher, more intelligent and more advanced sections of the community. Quite recently, Dean Inge, in a lecture on National Decay and Regeneration, said:-"*We are breeding from the bottom, and dying at the top.*" "It is the slum-dweller, the sub-man, the untaxed dole receiver, who is the father of the next

generation, or by far more than his share of it." "The highest birth-rate of all is that of the feeble-minded, and the State does all in its power to increase the evil by throwing on the industrious the whole burden of maintaining in constantly increasing numbers these wasteful products of the social machine whose disappearance would simply augment the prosperity of the country. The peril is a new one. The dysgenic effects of our present social and political order have not yet had time to manifest themselves fully, but there can be no doubt that the consequences will be, if they are unchecked, the rapid decay of the nation in physique, intellect, and character." The Dean also pointed out that "it was notorious that the present conditions of labour did not satisfy those engaged in it," and "so acute was the discontent that men of the working class wished to subvert the social order altogether." Similar views are expressed by several others. Professor Pearson says:—"The mentally better stock of the nation is not reproducing itself at the same rate as of old,—the less able and the less energetic are the most fertile... For the last forty years, the intellectual classes of the nation, enervated by wealth or by love of pleasure, or following an erroneous standard of life, have ceased to give in due proportion the men wanted to carry on the ever-growing work of the Empire." Finally, we quote Professor Bertrand Russell:—"Some sections are dwindling, while others are increasing; unless some change occurs, the sections that are dwindling will practically become extinct, and the population will be almost wholly replenished from the sections that are now increasing. The sections that are dwindling include the whole middle class and the skilled artisans. The sections that are increasing are the very poor, the shiftless and the drunken, the feeble-minded;—feeble-minded women, especially, are apt to be very prolific." "Within the classes that are dwindling, it is the best elements that are dwindling most rapidly...In each generation, the best elements are extracted from the working classes and artificially sterilised, at least in comparison with those which are left. In the professional classes, the young women who have initiative, energy, or intelligence, are as a rule not inclined to marry young, or to have more than one or two children when they do marry. Marriage has been in the past the only obvious means of livelihood for women; pressure from parents and fear of becoming an old maid combined to force many women to marry in spite of a complete absence of inclination for the duties of a wife. But now a young woman of ordinary intelligence can easily earn her own living, and can acquire freedom and experience without the permanent ties of a husband and of a family of children. The result is that, if she marries, she marries late."

The remedies proposed by various reformers are also worth noting. *First*, in order to induce women who are physically and mentally sound to undergo the trials and responsibilities of marriage and maternity, the state must pay them what they would have earned as wages if they had taken to various occupations, and had not married. The state need not concern itself with others. *Secondly*, many men and women do not wish to marry, because they will have to feed, clothe, and educate children, and all that means expense. They want to utilise their earnings for their own pleasure and improvement, and not on the rearing and educating of children. Hence, men call upon the state to devote public money to meet the expense of feeding, clothing, and educating children. *Thirdly*, from all whom it helps from its resources, "the state has the right, on eugenic grounds, to know who the father is, and to demand, a certain stability in a union."

It is clear from these proposals that the state must make a distinction of classes as eugenically superior and inferior, and must bestow more of its care and resources on the maintenance and increase of the former than upon those of the latter. Will such devices be allowed in a democratic government based upon the Revolutionary principle of the equal political rights of all in the public life and affairs of the State? The truth is that the men of leading and light do not recognise, as Professor Bertrand Russell has done, that "the civilised world is in need of fundamental change if it is to be saved from decay, —change both in its economic structure and in its philosophy of life."

Let us now take a society like ours constituted on the basis of Dharma,—constituted as it was when it was flourishing and before its present slow decline under the attacks made upon it during a century of the rule of alien ideas of civilisation, morality, and philosophy of life. In the *first* place, Dharma divides society into homogeneous, stable, and hereditary *stocks* (Varnas), not into heterogeneous *classes* without any of the elements of permanence in their composition. Each stable Varna or stock may subdivide when nesessity aries,—and then each subdivision becomes itself a homogeneous, stable, and hereditary stock. Each stock, primary or derivative will ever preserve its integrity and purity unimpaired,—for there is no possibility of admixture by marriage from the members of any other stock, primary and secondary. At the same time, there exists, or arises in practice, a sentimental divergence and separateness in each group, stock, and sub-group, which makes it bent on maintaining its own collective separateness and individuality, and proud of its own purity and dignity as a stock or sub-stock and of its own proper place in the graded ranks of society. Each group flourishes for ever as an integral part of the whole, retaining unimpaired all its special and valued characteristics. No group, primary or derivative, will ever dream of lowering itself in its own estimation or in that of any other by inter-marriage with another. Hence, such changes as are apprehended by Canon Inge—"breeding from the bottom and dying at the top"—will never occur among the Indian Varnas or sub-Varnas. Nor even such a change as is spoken of by Professor Bertrand Russell, viz., "in the next two or three generations, a rapid change for the worse in the character of the population in all civilised countries and an actual diminution of numbers in the most civilised." This happy state of no-change will continue among us only if the impatience and impetuosity of our reform fanatics and faddists is resisted, and their endeavours to destroy the ancient edifice of Hindu society fail, as they deserve to do.

Newsholme has well said:— "Both intellectual and physical fitness are a function of stock, not of class." Also, Professor B. Russell: — "Intelligence whether through heredity or through education,, tends to run in families." In the West, the idea of permanent hereditary stocks, preserving their purity, individuality, and innate characteristics by marriage exclusively among the families composing each such stock has disappeared as the result of the working of the Revolutionary gospel of Equality and Liberty. Hence, the present troubles have arisen, and will continue unless legitimate remedies are sought and applied.

In the *second* place, the Western idea that a *permanent* relation established between man and woman by marriage results in their being placed in a position in which they cannot ensure a voluntary limitation of the family and thereby in being made to run the risk of losing their honor or freedom is altogether dispelled by the religion of Dharma. Dharma holds that men and women have not brought themselves into the world of their own will and accord, or settled their own fate and fortune here according to their lights, inclinations, and capacities. We hold that the existing Hindu society is a remnant, yet living and surviving, of that which God originally placed here,—a society fully and divinely enlightened regarding its origin, function, and purpose on earth, but which has only imperfectly fulfilled its mission— the mission of following the narrow, but golden, stair-way which, revealed by the divinely-commissioned sages in the morning-time of the world, is to take the Holy People of God, by the purification and conservation of all along the steps forming the Dharma, to their destined goal of honor and freedom through the gaining of spiritual and divine self-illumination. Even if marriage is abolished today from the planet, we cannot ensure that the numbers of its inhabitants, counted as individuals or groups, will be substantially reduced. The *Vasanas* (or inherent impulses) that we bring with us will continue always to determine the nature of our activities in life, and also the relations of the sexes. The ideals of conduct among men have ever and everywhere been in a state of flux and reflux. Action and reaction, following each by turns, is the law of human mentality, individual and social. The gift of the Sanatana Dharma—the eternal wisdom and light of truth—has, no doubt, been made to us, and that in the very dawn and morning-time of the world's existence. But, owing to the inevitable play of uncontrolled Vasanas, the law of compensation works unfailingly to frustrate in one place or age what is accomplished and gained in another—to make up for gains in one direction by losses in another,—and thus to disturb the harmony and peace that Dharma, when it reigned, ensured to all.

In the *third* place, there is not the least foundation for the idea that Dharma assigns to the wife a lower place or function in the home than to the husband. It is true that Manu says that the husband must take care to protect the wife from being placed in situations where, owing to hidden and unrecognisable tendencies and possibilities which are inseparable from her constitution and the nature of things as settled in creation itself, she might not escape from the chance of a temptation or fall The same is true of man, too. But, according to Dharma, the evil effects on race and society of a woman's temptation and fall are more serious than those of a man who errs, and extend even to the future world (Manu, IX. 25). Manu, (IX. 26, 27) also distinctly lays down that,—because this function of 'bearing and rearing children' is, in God's creation, assigned to—and has to be performed by—women,—therefore, 'auspiciousness and beneficence reside in them ; they are worthy of being honoured in various ways ; they shed a lustre on their homes, and in fact they should be regarded in the home in the same light as if they were the very forms of the Goddess Lakshmi resident therein.' A system of education or social life stands self-condemned, if it creates the idea that women are dishonoured or lose their valued attribute of freedom, by performing the necessary and honourable functions divinely assigned to them as a part of the eternal order of the world.

Fourthy and lastly, as each social stock or group, primary and secondary, has its distinctive place and function in the Dharmic order of the world, each regards itself as equally indispensable for the welfare of the whole ; and hence none feels that it is placed in a position of relative inferiority to any other, though it is true that the literary and priestly class of Brahmins is given a merely *sentimental*—and *not substantial*—position of honorary precedence as a compensation for having to fulfil functions having no intrinsic economic value and certainly not indispensable to a purely ecnomic order of society such as we have in modern Europe. None of our non-intermixing, non-competing, Dharmic groups and stocks, primary or derivative, can, therefore, be subject to such a peril as that spoken of by Dean Inge,—'dying at the top and increasing from the bottom ;'— for, within each group there is neither top nor bottom, but an absolute equality which will be satisfactory to the most ardent of modern democrats, and there is also no mingling,—in accepted theory or practice,—of groups, or even sub-groups, by inter-marriage such as is calculated to destroy the purity or separate existence of any of them. At the same time, it cannot be denied that the introduction of modern higher education among wemen is already introducing Western ideas of honor and freedom among many young women, Brahmins and others. Already difficulties of various kinds have arisen and are daily on the increase in various sections of society by the unwillingness to marry early bred among educated Hindu women. How these difficulties will develop in the future, it is *not* difficult to foresee! Dangers are ahead, and are being clearly foreseen on all sides. If the new ideas of educating Hindu women of all castes on purely Western lines are widely adopted, it is certain that these dangers will soon reach a stage of troublous acuteness similar to that which threatens to destroy the democratic civilisation of Europe by ultimately bringing about an economic conflict among competing sections of a distinctionless proletariat engaged, like the proverbial and far-famed feline dwellers in Kilkenny, in activities based on the modern and *scientific* Darwinian gospel of 'Marry, multiply, let the strongest live, and the weakest die.'

The Philosophical Message of Hinduism

BY P. T. SRINIVASA IYENGAR M. A.

IV.

What is man? This is the first question that philosophy has got to attempt to answer. European philosophy says that man is made up of mind and body and some schools then attempt to derive one of these two parts of man from the other. The human body is conceived as a form of matter. But then, what is matter? With this question begin the perplexities of European philosophy. Every philosopher and, for the matter of that, scientist and even every writer who is neither a philosopher nor a scientist, speaks of matter, as if it were a word every man understands, a word that is self-evident and no one attempts to define or explain the word. Most modern European thinkers are open or disguised materialists but no one attempts to explain what is matter? Is it a thing, a reality independent of us; is it an idea of our mind, a concept, an abstraction from experience or a mere word about which we wage a war of words but which we cannot understand? This question has not been squarely faced or answered in European philosophical treatises. The rabid materialist violently maintains that nothing but matter exists, that all our experiences can be reduced to modifications of matter; the enthusiastic idealist on the other hand, maintains that matter is not reality of existence, that it is but a false show assumed by mind, a masquerading of the mind as material existence. Volumes have been written expounding either theory but not one attempts to tell us what is matter.

Certain books of physics deal with properties of matter and explain that these consist of impenetrability, cohesion, etc. Most of these properties of matter are but abstract words, not realities. It is very easy to separate any quality of experience and imagine that it exists outside us; but this is poetry, not philosophy. Yet it is the commonest practice of European physics and metaphysics to describe the quality of an object by means of a Greek or Latin name and ascribe to it the causation of our experiences. Why does opium produce sleep? Because it is a soporific. Why does quinine cure fever? Because it is a febrifuge. Why does the prickly pear spread and flourish on sandy soil? Because it is a kerophyte. Why do you get gold in Kolar? Because there are auriferous rocks there. This is the commonest trick of western science. Translate a botanical book into plain English and three-fourths of the knowledge it pretends to give you, will vanish into thin air. By the by, is this why the upholders of English education say that European science cannot be taught through the medium of the languages of India? MaxMuller complained that there was no psychology in Sanskrit. To accuse the Indians, who have cultivated for several thousand years the practice of yoga, which is but the conquest of the mind, of ignorance of the science of the mind is as preposterous as to say that cows cannot give milk and maintain that bulls alone can give man that necessary nutriment. To the Indian yogi the mind is a reality of experience, not an indefinable abstraction. It is a thing which he observes in his yoga practice as something outside of, objective to, his real self and seven stages of his conquest of the mind, called the seven *bhumikas* are mapped out for him quite as clearly as the map of France was placed before General Von-Moltke for his invasion of it in 1870. Yet MaxMuller said we had no psychology. The reason he assigned for his ridiculous statement was that he could not find in Sanskrit, words to indicate the results of the European analysis of the mind, namely, sensation, perception, conception, ideation, etc., which are the *sapta bhumikas* of the European mind. It is true that there are no words in Sanskrit corresponding to these. That is because they are not realities but merely abstract words which do not correspond to any realities of experience. We experience objects, bhutas, but who in this world experiences a pure sensation. Have you seen the sensation of redness? You have but experienced red objects. While MaxMuller argues out of existence our splendid psychology, because he does not find in Sanskrit, words for sensation and conception, intellect and will, ideation and imagination, Mac Dougall, the latest psychologist of the west, Professor of Psychology till recently at Oxford and now at Harward, in his *Outlines of Psychology*, published a few weeks ago, points out that sensation and conception, intellect and will and much of what has been vended in psychological manuals so far is but what Patanjali calls a *vikalpa*, *i.e.*, a combination of sounds or words, which look as if they conveyed a meaning but really meant nothing, referred to no fact which can be experienced, e.g., a sky-flower (*vide Patanjali's Yogasutras* I. 9.).

Now while they lay this charge at our doors of not having words for their imaginary entities, they take care not to define or give any intelligible description of their words. What is matter? No book will define or describe it. Matter itself is not an English word. The old English people had not arrived at the notion of matter. So they had no word for it. When they studied Latin, they borrowed the Latin word *materia* and, to give it an English Samskaram, doubled the 't' and got 'matter.' In Latin *materia* was but a modification of *mater*, mother. The old Romans, when they came to India to buy diamonds and emeralds, fine muslins and finer silks to please their ladies, and pepper and spices to please their tongues, heard vague rumours of how our philosophers described Prakriti as the world-mother, she without whose co-operation the Lord of the world, Isvara, cannot even move, she who forms the matrix of the Universe and the Sakti that moves it. So those Romans carried to their homes ill-digested news of the worship of Amba and their thinkers devised the word *materia* out of *mater* (mother.) Their philosophizing ended with that, for the Romans were fighters and not thinkers, lawyers and not teachers, practical men and not searchers for truth. And the English copied the word, displayed their originality by doubling the 't,' forgot all connection between matter and mater, the mother, and handed it on to Tyndal and his materialistic Sishyas who propose to derive the Brahmanda from matter. But what is this matter from which you want to derive the mind, the Soul and Isvara himself?

After having laboured through the forest of weeds called philosophical and scientific treatises one arrives at some such definition as this:—Matter is that which has weight. It is but in keeping with the fitness of things that the philosophy of the European nations who are experts in commerce

should define matter by weight, for are not things sold by weight and money itself, almighty dollar, measured by weight, or rather was, before the invention of paper-money—wealth manufactured by means of the printing press? But, joking apart, if matter is that which has weight, what becomes of matter when it is carried beyond the sphere of the Earth's gravitation? Does it gradually become nothing? Yet western thought identifies matter with weight. Western thinkers are unable to picture to themselves how light travels from the Sun to the earth without imagining that Ether carries it as a horse carries its rider on its back. They are compelled to imagine that this ether has no weight. So they reached the idea of ether. But how could there be matter without weight? So they say that ether is not matter. Then what is it? If it is not matter, is it soul? Is it God? It is not their business to answer the question. In the west each department of knowledge is assigned to an expert. Now an expert is a person that cannot see beyond his nose. It is not his concern to square his notions with those of experts in other departments of knowledge. And the result is that they have acquired an ether which is no matter and yet net being non-matter, is yet matter. This is one of the results of knowledge not flowing from beings greater than men to men, but from welling up in true democratic fashion from the lowermost strata to the uppermost ones. If it is elevation of the depressed classes even in the sphere of knowledge, what else would result but rank absurdity!

Literary and Educational.

Education in Ancient India.*

A. Rama Iyer, M.A.,

In considering any particular system of education, two things have to be taken into account viz., how far does it enable the individual to stand on his own legs, and successfully fight out the battle of life; and how far does it enable him to realise the ideal laid down for him by his society or nation.

Turning to Ancient India, certain matters may at once be set down as axiomatic. In the first place, the country had an abundance of food-supply, and the people not having to suffer the pinch of poverty, were able to lead happy lives. In those days the "struggle for existence" must have been unknown, or if it existed, it could certainly not have attained any serious proportions. In the next place, owing to the absence of this struggle, the people were able to turn their attention towards the "eternal verities" in a way which has had no parallel in any other country in the world. All sciences and speculations assumed a religious aspect; in fact, everything was intended to subserve the purposes of religion.

The educational system of Ancient India was based on the Caste System. As soon as man emerges from the lowest stage of civilisation, he begins to put into application, in one form or another, the principle of "division of labour." In the old days, there were no stringent restrictions as to inter-dining and inter-marriage, as there are to-day. The *Brahmana* the *Kshatriya*, the *Vaisya*, and the *Sudra* of those times were differentiated from one another only by virtue of their occupations. For the smooth working of society, the teaching and the practice of religion were entrusted to one particular set of people, the defence and protection of society were entrusted to a second set, the business of money-making was entrusted to a third set, and the duty of service was alloted to a fourth. In the early stages, therefore, there was no question of superiority or inferiority. Each class was to do its duty faithfully, with a single eye to the common weal. And in those days, when the modern weapons of warfare were unknown, when the methods of production and distribution of wealth were in a rudimentary condition, when the modern facilities for the propagation of knowledge were not dreamt of, education was naturally based on the principle of heredity. All arts and sciences came to be transmitted from father to son. Further, there was a vital connection between education and religion, as the lives of the people were guided by an intensely religious outlook. The goal of all education came to be the attainment of salvation. Our ancestors of those days were not, of course, blind to the practical needs of this world. If they had been so, there would have been no division of labour, all would have turned to the study of religion as their main life-work. It is clear that they were fully alive to the practical needs of this world, but in those days the only practical way of transmitting knowledge was from father to son. And this hereditary transmission being also the best means of developing and refining any art or science, our ancestors were able to reach a a high level of excellence in the various departments of practical life. The astonishingly high level of material civilisation attained by our country in the old days was undoubtedly due to the hereditary principle in education.

We ought not to suppose, however, that there were no educational agencies or institutions at all in those days. There were, of course, no institutions corresponding to our schools, colleges, and Universities, but the earliest germs of them are to be found in our country. The saints and sages of those days lived in the forests, but they had taken upon themselves the duty of teaching all those who came to them without a thought of remuneration. There was, indeed, no Education Department in any State, but it was the sacred duty of the kings to maintain and protect the Rishis and Yogis. As they were able to live on the roots and fruits to be found in the forests, and had no wants besides, the question of payment did not arise at all. In fact, as knowledge was too sacred a thing to be "sold", it was regarded as a sin to receive any remuneration for teaching. This glorious tradition, which has come down to us through the centuries, may still be seen in its last lingering stages in our country to-day.

Gradually it became the custom for the pupil to live with his *Guru* in his humble home, and receive his education. And the institution of the four *Varnas* and *Ashramas* also came into being. Every boy was required to live with his *Guru* from about the fifth to the twentieth year, and learn the Vedas and the Sastras. The Kshatriya boys had also to learn the science of archery. Even the Brahmana teachers were often able to give instruction in this science, as the Pandavas learnt it under Drona and Rama and his brothers under Vasishtha.

We have evidence to show that in the old days there were a sort of merchant-guilds called "*srenis*," guided by strict rules of discipline. Every member of a guild was expected to pay implicit obedience to these rules known as the *sreni-dharma*. These guilds served as agencies for the practical education of the Vaishya class.

It is quite clear from what has been said that the ancient system of education was highly idealistic in its tendency. The pupil lived with his master in his retreat, far from the madding crowd's ignoble strife,

* Translated from the Hindi Journal, "Saraswati".

and was bound by a rigid code of discipline. The conduct of the pupil was judged by the highest moral standards, and the need for self-control was insistently felt, unlike in these days, when the sense of personal responsibility is conspicuous by its absence. Now that education has become a mercenary concern, no pains are taken to mould the character of the young on right lines; cash payment has become the sole means between the teacher and the taught. In the old days, the utmost stress was laid on the moral character of the pupils. They had not merely to learn great moral truths, but to practise them in their own lives. Then, again, the system of *guru-kula-vasa* was productive of much good; it inculcated the qualities of restraint, selfless service, and co-operation. The habit of implicit obedience to the *Guru* was enjoined as a solemn religious duty; instances were not rare when the pupils cheerfully sacrificed even their lives for the *guru's* sake. Moreover, the *gurus* of those times were men of lofty ideals, who always lived the life that they preached. What a world of difference between the earnest, sincere, pure and pious teachers of those times and the shallow, indifferent, and mercenary teachers of our days! What wonder if the boys of to-day should grow up into vain, selfish, impious, and characterless youths? As is the teacher, so is the pupil; and there is nothing strange in that the spotless lives of the *gurus* of ancient times should have borne such noble fruit.

Another great benefit of the ancient educational system was that it conduced to the healthy physical development of the young. The pupils had not to spend five or six hours in the class-room, and an extra two or three hours at home in their studies. The instruction was all given in the morning hours, and the evils of a sedentary life were unknown. The cottages in which they lived invariably admitted plenty of light and air; and a great part of the day was spent in out-door occupations, like the collection of alms, the gathering of firewood, and the feeding of cattle. They went out to the rivers to bathe. They were not huddled together in ill-ventilated class-rooms, with crude and costly benches and desks. Further, as they lived far away from towns and cities there was no danger of infection from outside. Now the schools are situated in crowded towns, the hours of work are ill-suited, and there are a thousand obstacles to the preservation of sound health by the boys; but in those days the boys lived a simple and healthy life, and there was no danger of their health being impaired in any way.

(*To be continued*)

The authorship of the Panchadasi.

By R. KRISHNASWAMI AIYAR, M.A., B.L.,

The astounding scholarship of Sri Vidyaranyaswami has made more than one research student attempt to distribute among several persons the authorship of the innumerable books that stand to the credit of the great Acharya. The modern scholar is naturally apt to judge others by his own standard and it seems to him an impossible feat to bring into existence such a volume of literature as Sri Vidyaranya is said to have been the author of; the variety and the wide range of subjects from grammar and medicine to the highest flights of philosophy are sufficient to stagger the modern scholar who therefore becomes sceptic about the possibility of such an all-comprehensive brain. He therefore suggests that the whole range of literature ascribed to Sri Vidyaranya is really in the nature of an encyclopaedia *edited* by him but actually contributed by several eminent scholars, perhaps including himself. His worldly position as the Prime Minister of a great Hindu State when he was a Grihastha and his status as the Jagadguru of the Sringeri Mutt later in his life as a Sannyasin are said to have facilitated the carrying out of this pious fraud as many will have been only too glad to ensure fame to their own works by the simple process of ascribing them to the authorship of an already famous man who was kind enough to lend his name for this purpose. It is unnecessary to consider at present the merits of this theory for, I do not think that even the advocates of that theory have ever suggested that the famous treatise called Panchadasi is not from his pen. Though by its name it imports a collection of fifteen Prakaranas or minor works, it is on the whole a complete well-arranged book containing three sets of chapters, five entitled Vivekas, five Deepas and five Anandas. The last five again collectively go by the name of Brahmananda and may therefore be taken to be by a single author. In Chapter XIV, Vidyananda Prakarana, the author refers to Tripti Deepa Chapter VII.

उभयं तृप्तिदीपे हि सम्यगस्माभिरीरितम् ।
त एवात्रानुसंधेयाः श्लोका बुद्धिविशुद्धये ॥ ३९ ॥

It is therefore clear that Tripti Deepa is also from the pen of the author of Brahmananda. Ramakrishna, the commentator of Panchadasi who begins his commentaries with 'नत्वा श्रीभारतीतीर्थविद्यारण्यमुनीश्वरौ' and who claims to be 'श्रीमद्भारतीतीर्थविद्यारण्यमुनिवर्यकिंकर' was apparently a contemporary of both Bharati Tirtha and Vidyaranya. He however ascribes the authorship of Tripti Deepa to the former and not to the latter. He opens his commentary on that Prakarana by saying,

"तृप्तिदीपाख्यं प्रकरणमारभमाणः श्रीभारतीतीर्थगुरुः"

That this is not due to an oversight is clear from the reference to Vidyaranya in the commentry on the 3rd stanza:

तदिदं तत्त्वविवेकाख्ये ग्रन्थे श्रीमद्विद्यारण्यगुरुभिर्निरूपितम् ।

The very unusual fact that the commentator begins with obeisance to both the Acharyas seems to support the theory that Panchadasi may consist of contributions by both of them. As it is natural to expect that the contributions of each will be consecutively arranged, it may be suggested that at least Chapters VII to XV are from the pen of Bharati Tirtha, the first six being assigned to Vidyaranya. In fact this is just the conclusion arrived at by Achyuta Raya Modaka the learned commentator of Vidyaranya's Jeevanmuktiviveka published recently by the Anandasrama Press. In page 4, he says

इह खलु सकलकारुणिकशिरोमणिर्भगवान् विद्यारण्याचार्यः प्रस्थानत्रयाद्यद्वैतशास्त्रे मन्दमध्याधिकारिणामसामर्थ्यं पश्यन्सूत्रभाष्यस्य तात्पर्यमधिकरणमालया संपूर्णोपनिषद्भाष्याणामनुभूतिप्रकाशेन वार्तिकविवरणयोश्च तत्साराभ्यां समुद्धृत्य तत्राप्यशक्तानां मन्दतरमन्दतमाधिकारिणामनायासेन बोधसिद्धये स्वगुरुं भगवन्तं भारतीतीर्थं संप्रार्थ्य तत्त्वविवेकादिविवेकपञ्चकं चित्रदीपं च स्वकृतं प्रदर्श्य ततस्तुष्टेन तेन तृप्तिदीपादिदीपचतुष्टयं योगानन्दाद्यानन्दपञ्चाध्यायीरूपो ब्रह्मानन्दश्च कृतः ।

I do not know if there is any tradition to that effect. The commentator's attempting to interpret 'Vidya Tirtha' as a paraphrase of 'Bharati Tirtha' and the resulting conclusion that both the names denote the same individul (See p. 7 and 382) is opposed to all historical tradition which mentions Vidya Tirtha as the Guru of both Bharati Tirtha and Vidyaranya, who successively occupied the spiritual throne of Sringeri. I therefore hesitate to accept the version

of the commentator regarding the authorship of Panchadasi.

The colophons at the end of the commentaries by Ramakrishna are equally confusing: e. g.

Ch. iv— इति श्रीमत्परमहंसपरिव्राजकाचार्यश्रीभारतीतीर्थ-विद्यारण्यमुनिवर्यकृतद्वैतविवेकः ।

Ch. v— इति श्रीमत्परमहंसपरिव्राजकाचार्यश्रीभारतीतीर्थ-विद्यारण्यमुनिवर्यकृतमहावाक्यविवेकः ।

Ch. xi— इति श्रीमत्परमहंसपरिव्राजकाचार्यश्रीभारतीतीर्थ-विद्यारण्यमुनिवर्यविरचितपञ्चदश्यां ब्रह्मानन्दे योगानन्दः ।

Ch. xiii—इति श्रीमत्परमहंसपरिव्राजकाचार्यश्रीमद्विद्यारण्य-मुनिविरचिते ब्रह्मानन्दे अद्वैतानन्दः ।

On the other hand there are,

Ch. vi— इति श्रीविद्यारण्यकृतश्रीपञ्चदश्यां चित्रदीपः समाप्तः ।

Ch. vii— इति श्रीविद्यारण्यकृतपञ्चदश्यां तृप्तिदीपप्रकरणम् ।

Ch. viii— इति श्रीमत्परमहंसपरिव्राजकाचार्यविद्यारण्यस्वामिविरचितपञ्चदश्यां कूटस्थदीपः ।

Ch. ix— इति श्रीपरमहंसपरिव्राजकाचार्यविद्यारण्यप्रणीतपञ्चदश्यां ध्यानदीपप्रकरणम् ।

Ch. x— इति श्रीमत्परमहंसपरिव्राजकाचार्यविद्यारण्यकृतपञ्चदश्यां नाटकदीपप्रकरणम् ।

Ch. xiii— इति श्रीमत्परमहंसपरिव्राजकचार्यश्रीमद्विद्यारण्य-मुनिविरचिते ब्रह्मानन्दे अद्वैतानन्दः ।

Ch. xiv— इति श्रीमत्परमहंसपरिव्राजकाचार्यश्रीविद्यारण्य-स्वामिविरचितायां पञ्चदश्यां ब्रह्मानन्दे विद्यानन्दः ।

If therefore Ramakrishna and the colophons found at the end of his commentaries are to be relied upon, it may be possible to deduce that Ch. IV and V are from the joint pens of Bharati Tirtha and Vidyaranya, VII is by Bharati Tirtha alone and XI to XV are by Vidyaranya alone; the authorship of the other chapters being uncertain. This conclusion again is against all tradition. I shall be glad if any scholar will be pleased to throw some light on the matter. I may mention that the collection together of the 15 Chapters, much less the naming it Panchadasi, does not seem to have been made by Vidyaranya at all for in his Jeevanmuktiviveka (p. 358) he refers to Brahmananda as an independent book दुःखनाशसुखाविर्भावरूपे चतुर्थपञ्चमप्रयोजने विद्यानन्दात्मकेन ब्रह्मानन्दगतेन चतुर्थाध्यायेन निरूपिते । तदुभयमत्र संक्षिप्योच्यते । This passage also, it is appearent, is explicable only on the hypothesis that Brahmananda and Jeevanmuktiviveka are both by Vidyaranya himself, thereby disproving the theory of Mr. Modaka.

Some Saints of Mediaeval India.

By K. S. RAMASWAMY SASTRI, B.A., B.L.

DHNYANESHWAR.

He was the son of Vithal Pant who became a *Sanyasi* and went back to a householder's life at the command of his *Guru* Ramananda whom he had induced to initiate him into *Sanyasa* by hiding the fact of his being a married man. Vithal Pant was boycotted by his townsmen for this and led an isolated life. Dhnyana Dev was the second of his sons. His parents died by committing suicide at Triveni, so that their death might make easier the reception of their children into society. After a great deal of striving, these were taken back into society. Dhnyanadev's great work is the *Dhnyaneswari*, a commentary on the Gita in the Mahratti language. It was composed in his fifteenth year. His *Amritanubhava* is an equally great, though less popular, work. He died in his twenty-second year.

EKANATH.

Ekanath was born at Paithan about 1528 in a Brahmin family: He left his home in his twelfth year in search of salvation. He became the disciple of Janardanaswami, and was initiated into the holy mysteries of Dattatreya's worship. He returned to Paithan about his twentyfifth year and began his quiet career of religious life and teaching. His great work is his Marathi exposition of the XIth Skandha of Srimad Bhagawata. He passed away in 1599.

TULASI DAS.

Tulasi Das was born of a Brahmin family in 1532 A. D. His parents abandoned him when he was a child and he was brought up by a *Sadhu* who taught him the story of the Ramayana. He became a great friend of Madhusoodana Saraswathi. As in the case of some other saints, it was his wife's hand that sent him in his quest of Rama's love. A beautiful incident in his life is his loving treatment and hospitality to a repentant murderer. His *Binaya Patrika* is a beautiful book of hymns to Rama. His greatest work is however the immortal *Rama-charit-manas*. It was written in the vernacular and is one of the great spiritual forces in Northern India and will be so for all time. Mr. Grierson says about it: "In its own country it is supreme over all other literature and exercises an influence which it would be difficult to describe in exaggerated terms". In his *Gitavali* which is the Gospel of the Infant Rama we have a poetic and moving description of Rama's *Bala Leela*. His *Kabittavali* deals with the life of Rama in the heroic style.

His religion was that Rama was God and that the means of God-attainment was Bhakthi. He defines Bhakti as "knowledge directed to God coupled with absence of desire." It is open to all. The following description by him of the holy man is very beautiful: Unimpassioned is he but giving happiness to all, just and self-restrained, ever singing the praises of the Lord. Ever enlightening the soul of the ignorant, and ever for this purpose wandering from place to place. Such holy men are only here and there. Blessed is the land where many such dwell. Ever devoted to helping others, ever devoted to the supreme goal, in love working out their lives......When he speaketh, it is with discretion and full of his own sweet nature."

We cannot close this better than with the following last words of his: "I have sung the glory of the name of Rama, and now would I be silent. Now place ye the gold and the leaf of *tulasi* into Tulasi's mouth."

TUKARAM.

Tukaram was born in 1608 at Dehu, not far from Poona. He was born of a Sudra family devoted to God Vithoba. He went through times of famine with undiminished devotion and eventually became absorbed in religious poetry and meditation. He composed six to eight thousand poems. His *abhangs* are full of melody and mystical feeling for God. He never cared for worldly joys and lived a life of utter devotion and purity. He seems to have died about 1649.

VALLABHA.

Vallabhacharya was born in 1479 and died in 1531. He was born of a Telingana Brahmana family. He was born at Champaranya in the course of the

flight of his parents from an unsettled town. He became a great Sanskrit Scholar and a master of the Vaishnava philosophy and religion. He was a contemporary of Chaitanya. He installed the image of Krishna as Shri Nathji in the Goverdhana hill in 1520, and preached the Pushti Marga or the path of Divine Grace. He taught that Marriage and family were no hindrance to the religious life. His main works are Vyasa Sutra Bhashya, Jaimini Sutra Bhashya, Bhagavatha Tika Subodhini, Pushti Pravaha Maryada and Siddhanta Rahasya in Sanskrit, and Antahkarna Prabodha, Nava Ratna, Krishna Asraya, Bhakti Vardhini, and Vishnu Padas in the Braj Bhasha. He emphasised *Pushti* (Grace) and *Bhakti* (Devotion). *Pushti* is the same as the older term *Anugraha* : The *bhakti* generated by it is *Pusthi Bhakthi* which leads to the enjoyment of Krishna in the celestial Brindavana.

Medical.

Acute Appendicitis.

Clinical Lecture.

By R. P. Rowlands, M.S.

Gentlemen.— I make no apology for the choice of this subject for my lecture for I am shocked by the knowledge that the death rate from this disease is appalling and is not diminishing in spite of increasing knowledge. About 2,500 deaths in England and Wales are certified every year to be due to appendicitis. A great many more are due to the numerous complications of the disease, without the primary cause being recognised or certified. This wicked waste of life is all the more lamentable because the victims are mostly young and useful people whose life-work is incomplete or hardly begun, and because timely operations would save nearly all of them. Over 75 per cent of those who suffer from appendicitis are under 30 years of age. Many who survive without or after delayed operations suffer severely in after-life from the effects of the avoidable complications of appendicitis such as ventral hernia, chronic constipation, empyema, etc. Better education of medical man and of the public should reduce this shocking mortality and suffering. We should lose no opportunity of teaching that immediate operation is by far the safest and the only satisfactory way of treating acute appendicitis. Without operation the mortality has been shown by physicians to be about 15 per cent; with operation within 12 hours it is under 5 per cent. That great physician, Sir William Osler, wrote:—

"Gradually the profession has learned to recognise that appendicitis is a surgical disease. The cases should be admitted directly to a surgical ward. Many lives are lost by temporising. The surgeon is often called too late, never too early. There is no medical treatment for appendicitis. There are remedies which allay the pain but there are none capable in any way of controlling the course of the disease."

Rutherford Morrison wrote some years ago that "there would be no percentage of deaths from appendicitis if every case commencing with acute pain and developing tenderness and rigidity of the abdomen and quickening of the pulse were operated on within 12 hours." It must be admitted, however, that some patients do not call their medical attendants in the early hours of their illness, and this accounts for some at least of the deplorable delay in sending these patients to hospital or in getting a surgeon to see them. It is frequently said, also, that the patient will not act on the advice of his doctor, but, it is my experience that, if the true facts of the position are put clearly before him or his relatives, an operation for appendicitis is very rarely refused.

The following symptoms and signs strongly suggest acute appendicitis:—

SYMPTOMS AND SIGNS.

Sudden, intense pain in the middle of the abdomen, often settling later in the right iliac region, with local tenderness, rigidity and, perhaps swelling later. Sometimes the pain and tendernesss may be pelvic. The former is often so severe as to prevent sleep.

Occasionally the appendix or abscess is feelable in the right iliac fossa, or, bi-manually, in the pelvis.

Frequent or painful micturition indicates a pelvic appendix and menstruation may be brought on by pelvic inflammation.

All these symptoms and signs may abate when the appendix perforates or becomes gangrenous and insensitive. This lull in the storm deceives the unwary and is often followed in a few hours by signs of spreading peritonitis. Leucocytosis is usually present, but it is absent in the gravest cases, therefore a blood examination is not often of great practical value and it is wrong to wait for one when the clinical signs call for immediate operation.

DIAGNOSIS.

The diagnosis of appendicitis is not, as a rule, very difficult and it is made easier by the knowledge that it is by far the commonest acute inflammatory disease of the adomen in patients under 30 years of age. When tenderness and rigidity in the right iliac region, with early fever, are added, the diagnosis is almost certain. These localising signs and fever are absent with attacks of acute gastritis or ptomaine poisoning as also with migraine, but here the unilateral headache, with visual illusions, is characteristic. There is some danger of mistaking appendicitis for renal or biliary colic or the colicky pain sometimes associated with menstruation, especially before the onset of the first period. The position and distribution of the pain in renal or biliary colic and the absence of fever is usually characteristic; when it is due to menstruation there is generally no fever and the pain and tenderness are pelvic and bilateral. Again, appendicitis may be mistaken for perforation of any of the abdominal hollow viscera, especially for perforation of a duodenal ulcer or Meckels diverticulum or for acute hæmorragic pancreatitis, acute intestinal obstruction, tubo-ovarian disease such as twisted ovarian cyst, salpingitis or ruptured extra-uterine fœtation. Attention to the history and careful examination of the patient generally prevents mistakes, but occasionally they are unavoidable. It is fortunate that most of the conditions mentioned are themselves best treated by early operation. This is particulary true of perforation, acute pancreatitis, intestinal obstruction, cholesystitis and ruptured tubal pregnancy. It is very important to examine the patient thoroughly in every case. Failure to examine the urine may lead us to overlook bacilluria with ascending nephritis either alone or complicating pregnancy and this mistake has led to the needless removal of the appendix. It is not always easy to distinguish the onset of enteric from acute appendicitis, and indeed, the appendix may be inflamed and perforate in this disease.

PROGNOSIS.

With *early* operation practically every patient should recover from appendicitis. With no operation the mortality is about 15 per cent; with delayed operation it is less, but is difficult to estimate exactly. We know, however, that the total loss of life is appalling and that this is almost entirely the mortality of procrastination and delay. The following are the most common causes of death:—

1. Peritonitis, either diffuse or causing localised abscess in the pelvis, under the diaphragm, behind the ascending colon or anywhere in the abdomen.

2. Septicæmia, and especially septic thrombosis of the portal vein or portal pyæmia.

3. Pulmonary complications, such as pneumonia or empyema.
4. Intestinal obstruction with paralitic distention.
5. Secondary hæmorrhage.

The outlook of appendicitis associated with pregnancy is very grave and Osler quotes Babler as follows:—

"Of 103 perforative or gangrenous cases 89 were operated upon with 36 deaths. Of 14 cases not operated upon all died. Of the 103 cases 80 aborted before or after operation. Of 104 non-perforative cases 50 were operated on with one death; of the remaining 54, 4 died; 13 of these non- perforative cases aborted."

INDICATIONS FOR OPERATION.

Sir William Osler very truly points out that "the gravity of appendix disease lies in the fact that from the very onset the peritoneum may be infected; the initial symptoms of pain, with nausea and vomiting, fever and local tenderness, present in all cases, may indicate a widespread infection of this membrane.' Fortunately, however, our surgical experience has taught us that early operation practically always prevents the spread of infection and ensures a quick, complete and certain recovery. For years I, in common with many others, have taught that it is wise for a good surgeon, whenever possible, to operate as soon as the diagnosis is made or strongly suspected, and the sooner the better. No one can foretell how an attack will end for no disese is so treacherous. Nothing but early operation can remove the cause and set a limit to the infection. No one can say what is going on in the appendix or peritoneum until the abdomen is opened and it is usual to find the disease more serious than was expected, such as a tense, gangrenous appendix ready to perforate at any moment, although the symptoms had abated. It is far better to look and cure than to wait and see. Early operation is easy and safe; its mortality when undertaken within 12 hours is negligible. Early operation saves the patient pain, misery, time, money and often life ; it saves the medical attendant time, loss of reputation, anxiety and grief from unexpected and unjustifiable deaths.

I will not attempt to discuss here those late cases of acute appendicitis—all too frequent— which the surgeon is called to see after the most favourable time for operation has been allowed to pass. Here it is a difficult matter to decide for or against operation and each case must be judged on its merits. Broadly speaking one may say that:—

1. If the symptoms and signs are definitely and certainly subsiding an operation is generally deferred until about a fortnight after the attack.
2. If the attack is not subsiding or is getting worse it is best for a good surgeon to operate at the earliest opportunity.

OPERATION.

When the diagnosis is at all certain I strongly recommend the grid-iron incision in the right iliac fossa, a little further out than the outer point of tri-section of the line extending from the umbilicus to the anterior, superior spine. The incision is 4 or 5 inches long and the muscular fibres of the oblique muscles are separated. The incision through and parallel to the fibres of the internal oblique and transversalis always extends for 1 inch into front wall of the rectus sheath, the rectus being drawn well inwards to give more room. If necessary the deep aponeurosis in front of the rectus can be divided downwards or upwards for several inches without weakening the abdominal wall or dividing any nerves. With an extensive and varied experience I have never failed to get the appendix out through this incision. It gives the most direct access to the caecum and appendix and, even when drainage has to be adopted, it is hardly ever followed by ventral hernia or intestinal obstruction from secondary bands end adhesions, whereas these latter complications are infinitely more common after the Battle or paramedian incisions. After the grid incision the patient is up and about within 4 to 5 days, just as he is after an operation undertaken in an interval, and this without fear of hernia.—*Guy's Hospital Gazette.*

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Miscellaneous.

The Influence of the Press on the Development of Empire.

By The Right Hon. Viscount Burnham, c. h.

(*Continued*)

Apart from this, in the 19th century, there grew up a body of economic doctrine taking as its motto, "Laisser Faire, Laisser Aller," which, under the name of the Manchester School, dominated English policy for half-a-century. It was the school of Richard Cobden and John Bright, who openly compared the colonies with ripe fruit which would fall away in due time from the parent tree, and it even influenced Disræli, who became afterwards so great an Imperialist in the office of Prime Minister, to speak of them forty years earlier as "those wretched colonies which hang like a millstone round our neck."

Essentially, however, the free system of autonomous development, which I suppose in the jargon of the Great War we should call self-determination, is founded on the fundamental ideas of British liberty, and of these the greatest to my mind is the freedom of the Press. I found myself upon authority. In 1792, Lord Erskine, pleading in defence of those who were being prosecuted for seditious publication in the Press, said "the liberty of the Press resolves itself into the the great issue that has been in every country the last liberty which subjects have been able to wrest from the Crown—other liberties are held under Government, but the liberty of opinion keeps Governments themselves in due subjections to their duties. Time has produced the martyrdom of Truth in every age."

In no part of the British Empire has the freedom of the Press been more sternously asserted and consistently maintained in the face of arbitrary acts on the part of the judiciary and abuse of the privelege of Parliament on the part of the legislature than in the British West Indies. In England we fought this battle in the eighteenth century, and the Newspaper Press was "Wilkesite" to a man— which Jhon Wilkes said he never was. In these islands the limited and diverse forms of local government postponed the decision of these questions is to the last century, although as long ago as 1659, in Mr. Cundall's excellent history of Jamaica, we read in the letter of the Steward-General after the expedition to Rio Novo in the days of the Commonwealth that "several letters of private persons have been inserted in the weekly prints, which is judged to be popularity and a matter of great offence here." I fear that since then the offence of "popularity" has spread almost as far and wide as the old crime of smuggling has extended in the United States to-day.

At an informal conference of the Newspaper Press of the West Indies, held in Kingston, last February, we had as one of the representatives, Miss Moseley, the able editor of the *Nassau Guardian*, and so far as I know the only lady editor of a general newspaper in the length and breadth of the British Dominions. She, like myself, is an hereditary journalist, and her family have done yeoman service to the liberty of the Press for three generations. It was her grandfather who braved the displeasure of the House of Assembly of the Bahamas for publishing a report not only of the formal speeches, but the parliamentary repartees, the stage asides of the honourable members of the Legislature. He was duly admonished at the Bar of the House, as I saw the propietor and editor of the London *Globe*, now defunct, or shall I say incorporated, admonished by Mr. Speaker at the Bar of the House of Commons. The admonition was the last of its kind in the British West Indies, nobody was one penny the worse, and the freedom of the Press to report parliamentary proceedings was advanced another step. Then came the classic instance or, as the lawyers say, the ruling case of Chief Justice Yelverton. When I was a young Member of Parliament, thirty years ago I recollect distinctly that I received continual and unsought for letters from Mr. Yelverton, whom I regarded as an Imperial crank. In the Bahamas his arbitrary and illegal action in bringing before the High Court and sentencing to imprisonment for contempt of court, the father of my distinguished colleague, Miss. Moseley, because he had criticised in severe and unjustifiable words the eccentric conduct of the judge, lead to a decision of the Judicial Committee of the Privy Council which has made constitutional history. The Moseley case is written with the North Briton and Hansard in the judge-made law of the Empire. Miss Mosely herself has championed the basic principle of a free Press in resisting the attempt of a member of the Legislature to make it a breach of privelege to criticise what she regarded as a premature and mischievous attempt to force on the question of confederation with the Dominion of Canada. I express no opinion on the merits of the case, but there again was the palladium of British liberty against the exercise of tyranny, either by the judicial bench or more frequently under the specious guise of the privelege of Parliament, raised and upheld in a virile and patriotic spirit by one who carried and lived up to the fine traditions of a newspaper family which has deserved supremely well of our free union of free states. Other newspapers have shown not less independence in other colonies, and the West Indies have reason indeed and truth to be proud of the civic courage and endurance of their newspaper men and women in the great cause of right and justice, for there they have had cast upon them the divided duties and responsibilities not only of the tribune of the people, but of a court of record of what a great writer called the "history of the present."

To be continued.

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